

and stimulate them to enlarge their acquaintance with University education both at home and abroad.

Another change we would suggest, and which would not only hasten reforms urgently needed at present, but help to keep the University fully abreast of the times, is to place it, as well as every other educational institution supported by public money, under the charge of the Minister of Education, responsible to Parliament, and through Parliament to the people. Probably the Minister of Education has as much new work on his hand just now as he will be able to master for some time, and it may be well to see how the new system will work before extending it, but should it work satisfactorily, the change suggested is one which we can scarcely doubt will be made in time. Why should not the University, why should not any educational institution supported by public money be responsible in the most direct way possible to the public, by whom they are supported? Such an arrangement would give a unity and consistency to our system of education and make it national more really and truly even than it is at present. A full and exhaustive report presented annually to Parliament by the Minister of Education of the University's work, students, professors, examinations, degrees granted, and in fact everything connected with it, could not but exert a healthy influence upon the University, and attach an amount of public attention to it, and so awaken an interest in it that does not now exist. Why should not the public know all about it? They have the best right to, they support it, and have the deepest interest in it.

This would naturally lead to, if it did not itself provide the reform which we would next suggest, namely: some system and inspection of the kind and amount of work done in the various departments of University education. If a system of inspection of our Common and High Schools has been attended with the best results, manifest to all and acknowledged by all who take an interest in education, why should not the system be extended to every branch of our national education work? No one who knows, and especially no one who has suffered from the masterly incapacity or indolence of the instructors so called, whom it has been their misfortune to be under at one or more of our public institutions, will for a moment say that they do not need inspection, and in the worst way. Experience, not only in educational matters but in others as well, too abundantly proves that when once comfortably ensconced in a position regarded as for life, there are men whom neither conscience, nor honor, nor honesty, nor regard for their public reputation, are sufficient to keep up to the mark of duty and efficiency. The method of inspection would manifestly have to be somewhat different from that applied to our Common and High Schools, but if the principle were once admitted this is a difficulty which could be got over. The experience we have already had of the benefits of the initiatory parts of our national system hardly permit us to question its efficacy if applied to the higher. What zeal, what rivalry, what wholesome emulation would it not at once provoke from the humblest common school up to the halls of our colleges and of the University itself. The curriculum and some other points may be reserved for another occasion.

A CONVENTION of ministers and others is appointed for this week at the Hippodrome in New York. This indicates that the work of the evangelists in that city is drawing to a close. Messrs. Moody and Sankey are wise as to the way in which they leave their work. It is their object to build up churches by means of the revival movement. And the convention is called to consider the best way of carrying on in the absence of the evangelists, the work which has been so happily commenced. To the credit of the ministers of New York, Philadelphia, and Brooklyn, they have become deeply interested in the labours of Moody and Sankey, and have contributed largely to their success. Let us trust such measures shall be adopted at the convention as will secure not merely the permanency of what has been so far accomplished, but the still greater extension of Christ's kingdom.

Presbytery of Barrie.

At a special meeting held on Wednesday, 15th inst., at the church in the Scotch Settlement, the Presbytery inducted Mr. Ebenezer W. Panton into the pastoral charge of Bradford and Second West Gwillimbury. At another special meeting held in the church at New Lowell, on Tuesday, 21st inst., the Presbytery inducted Mr. Thomas McKee into the charge of Angus and New Lowell. Another special meeting will be held (D.V.) at Ivy, on Tuesday, 4th April, for the purpose of ordaining and inducting Mr. J. J. Cochrane, probationer, into the charge of Townline and Ivy, should his trials and examination be sustained.—ROBT. MOODIE, Pres. Clerk.

Ministers and Churches.

THE first annual meeting of the Missionary Association of Chalmers' Church, Quebec, was held on the evening of Thursday the 9th inst. From the Secretary's report it appeared that the contributions of the congregation for the year to the four principal schemes of the Church amounted to \$1,125, and was allocated as follows: Home Mission, \$390; Foreign Mission, \$188; French Evangelization, \$270; College Fund, \$270. For the remaining schemes of the Assembly collections will be taken up before the close of the financial year.—CON.

ONE of those pleasing little incidents that tend to break the monotony of every day life, took place near Charleston, Monday evening last. The congregation of Knox Church, Charleston (Mr. McFaul's charge), have felt for years their indebtedness to Mr. James Dodds for his untiring diligence in improving and conducting the psalmody of the congregation. The ladies took the matter in hand, and when the fair ones take up any matter they generally succeed. This case was no exception. They purchased a magnificent gold chain, and on the evening named, with baskets replete with good things, proceeded to the residence of the above named gentleman—for the time took possession, and when completely mistress of the situation, the good things were distributed. Mr. McFaul after a few appropriate remarks, introduced Miss Lizzie Rutledge, who in the name of the ladies presented the chain. Miss Carrie Wallace read a kind and flattering address, to which Mr. Dodds made a short but suitable reply; after which the kind friends repaired to their homes, well pleased with the pleasant evening spent.

THE Sabbath School teachers of Bay Street Presbyterian Church, Toronto, held their annual social meeting in the basement of the Church on the evening of the 9th inst. After a bountiful tea had been discussed, the Rev. John Smith, the pastor, was elected chairman, and a very interesting programme was then proceeded with. It consisted of readings by Messrs. Jas. Hughes and David Paterson; solos by Professor Jones, the precentor; also by Mr. Summerfeldt; a duet by the same and Mrs. Summerfeldt; anthems by the choir, and the annual reports of Mr. Wm. Adamson, the Superintendent of the school, and of Mr. John A. Paterson the Sec.-Treasurer, both of which were most encouraging, and showed great improvement since the settlement of Mr. Smith among them last July. The roll contains 180 names, with an average attendance of 140. The Bible class, of which Mr. Smith is teacher, has upon the roll eighty, with an average attendance of sixty, and steadily increasing. The attendance was large, the entertainment very pleasing, and all entered heartily into the enjoyment of it. We are pleased to learn that this Church is now so full that the old gallery is being removed and a new one erected, so that more accommodation may be afforded to those who are anxious to worship there. Mr. Smith has proved himself to be the right man in the right place, and we heartily congratulate both him and his people on the great success he has met with since his advent to this city.

Induction at Bowmanville.

On Wednesday of last week, the Rev. James Little of Quincy, Florida, was inducted as Pastor of the Presbyterian Church, Bowmanville. The Church was completely filled on the occasion, by people of all denominations, many of them coming a long distance to witness and participate in the event of the day. The Rev. Messrs. Hogg of Oshawa, Kennedy of Dunbarton, Stewart of Enniskillen, and the former pastor, Rev. J. Smith, Toronto, took part in the services. In the evening a Soiree was held at which over 600 people took tea, and addresses were given by the new pastor, and others. Addresses of welcome from Mr. Kennedy on behalf of the Presbytery of Whitby, and one from Rev. Mr. Cade, Primitive Methodist, on behalf of the ministers of the town were given. Mr. Davies on behalf of the ladies of the congregation, presented Mr. Little with a handsome pulpit-gown, which elicited a fitting and appropriate reply. The tea was such as the ladies of Bowmanville always provide, only the importance of the occasion increased their efforts, and they excelled even their former good name. Both meetings were the most successful and enthusiastic ever held in the church, and the happy settlement, and the expressions of good will to the newly installed Pastor, coming not only from his own people but from those of other denominations, were expressive at least, that if we could not tempt with orange groves and sunny climes, that our hands were as willing, and our hearts as warm, and our welcomes as sincere as those of our brethren in the south; and if the meetings were an index of future usefulness, Mr. Little has entered upon an excellent field of labour, as there is not a dissenting voice from either member or adherent against the settlement.—CON.

A WARNING from Cairo, Egypt, says:—Nothing in the world can surpass a sunset seen from the citadel, when the sun is sinking through a sea of golden waves, behind the Libyan Desert, the Sphinx, and the Pyramids of Ghizeh.

Contributors and Correspondence.

AWAKENING AT OAKHILL.

Many readers of the PRESBYTERIAN will rejoice to learn that a most interesting work of grace is going on at the present time in the congregation of Oakhill. The Rev. W. Hodnett, the pastor of the church, commenced special services there somewhat more than two weeks ago. These services have already been attended with a most encouraging measure of success. Although the congregation is entirely a rural one, and the roads have been extremely bad, the attendance has been very good every evening. Already considerable numbers who have long had a name and a place among the people of God, have been manifestly quickened, while not a few young people have been brought to rejoice in the light and liberty of the gospel. On the evening of Wednesday last, a most precious blessing was enjoyed. The Holy Spirit was present in great power; the large audience was deeply moved and solemnized, and no fewer than sixteen persons,—among them several men, no longer young,—signified an earnest desire to find the life that is in Christ.

When we remember that less than two years ago, that small congregation of Oakhill was in the lowest state of discouragement and depression, and when we observe the tokens for good that the Lord is bestowing at the present time, a voice of high and inspiring tone seems to sound in our ears the call, "Pray on, and work on in the spirit of trust, of hope, of bright and cordial joy, pray on, and work on. The harvest will come."—W. DONALD. *Port Hope, Mar. 17, 1876.*

[For the Presbyterian.]

The Law of Tithes, or the Rule of Giving to the Lord.

I.

The law of tithes is the rule of giving for religious purposes. As the Lord demands the whole of our hearts, and the seventh of our time, so he also demands the tenth of our substance—that is of all he has given or shall give unto us.

It is not the tenth of our property, or what we are worth, but the tenth of our increase or yearly income. The children of Israel did not give the tenth acre, or the tenth tree, but they gave the tenth of the produce of all the acres, and the tenth of the produce of all the trees in the field. In like manner the merchant or capitalist is not bound to give the tenth of his capital or stock in trade, but the tenth of the profits arising from his capital. The man of money is to give not the tenth of his principle, but the tenth of the interest or revenue derived from it. The farmer must give not the tenth of the value of his farms, but the tenth of that of the yearly produce of the farm. There is an analogy between the law of tithes and the law of the Sabbath. It is one day in seven, and only one, that the Lord demands as his own. He asks no more until he has given us another week. So also it is one-tenth of all he has given us which he claims as his own, and he makes no further demands until he gives us more. As the week is not taxed for an additional day, so the property is not taxed for an additional tithe. He gives us six days to labor, and he gives nine parts of our substance to ourselves, which we are bound to occupy for his glory; out of the increase of these we must give the tenth to Himself to maintain His cause.

This law of giving has existed from the beginning of the world. Abel brought an offering of the firstlings of the flock; Abraham gave tithes to Melchisedec of all the spoils which he took from the kings; Jacob vowed at Bethel to give to the Lord the tenth of all he would receive from him; and at the promulgation of the law by Moses on Mount Sinai it was ordained that all the tithes of the land, either of the seed of the land, or of the fruit of the tree, belonged unto the Lord, it was holy unto the Lord. The law of tithes was known to the nations of antiquity, and must have been communicated to them by Noah the second father of mankind. In Greek and Latin authors we find it always regarded as a religious duty to consecrate the tenth of the spoils of war to the Gods. The same idea prevailed among other nations who yet knew nothing of the law of Moses on this subject. The idea existed prior to Moses, and came down to them by tradition from the primeval fathers of the human race, like the law of the Sabbath and the division of time into weeks. The same divine authority, which ordained the law of the Sabbath and revealed it to Adam, appointed also the law by which the tenth of our yearly income should be consecrated unto the Lord. And as we nowhere find in the New Testament that the law has been abolished, we must conclude that it is still binding on the Christian Church. The apostle clearly shows that the principle of giving the seventh of our time to God is still in force, when he says, "Upon the first day of the week." At the same time he implies that the principle of devoting the tenth of our substance is also the law of giving under the New Testament, for he says, "Let every one of you lay by him in store, as God hath prospered him." The mentioning the first day of the week points out the proportion of time, and the phrase "as God hath prospered," indicates the proportion of our substance to be given for religious purposes.

Home Missions.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—In glancing over the proceedings of the last meeting of the Presbytery of Paris held on the 29th ult., an motion the clerk was instructed to forward an application from the Wellington Street Church, Brantford, to the Home Mission Committee, asking a supplement of two hundred dollars to the ministers' salary.

Feeling a little curious as to the position of the congregation in question, I referred to the statistics of the Canada Presbyterian Church for 1875, and find that the congregation consists of 58 families and 97 communicants—paying a stipend of \$600 and mause.

In the same town I find Zion Church (under the pastorate of Dr. Cochrane) consists of 180 families, 480 communicants and paying a salary of \$2000.

I don't think any amount of reasoning is necessary to show that the congregation in question has the slightest moral claim on the funds contributed for Home Mission purposes.

Living in the town of Brantford may be expensive, but not more so than in many other towns in Western Canada of equal size.

The Wellington Street congregation I presume has reached its legal majority, and if unable to cope successfully with the other congregations, it differs in no respect from congregations in other towns and cities.

Had the Wellington Street Church been the only church in connection with the Presbyterian body in Brantford or the surrounding country, and as an objective point of interest to the whole Church, an effort might be put forth to furnish support until in a position of being self-sustaining.

One would imagine from such a petition being presented, that the Home Mission Treasury was overflowing, and that the convenor could find no easier method of getting rid of the surplus than raising stipends from \$600 to \$800 per annum. Were such a claim on any ground allowed, what would be the result. The following presbyteries would furnish some 120 ministers whose stipends are \$600 and under, viz., Montreal 17, Ottawa 5, Brockville 3, Kingston 9, Cobourg 7, Ontario 6, Toronto 5, Simcoe 11, Owen Sound 5, Hamilton 8, Guelph 10 Durham 6, Bruce 7, London 9, Chatham 9, Stratford 7, Huron 6, and Paris 4.

With a few exceptions the above consists of country charges compelling ministers to keep a horse each, involving an outlay of some \$800 in the first instance, to which must be added tear and wear, besides the amount required for feed, and for which as a rule cash must be paid. It must also be borne in mind that some of the ministers in question receive less than \$600 of stipend, whilst others having no manse are compelled to pay rent out of their small incomes.

As many of our ministers are blessed with large families, they realize in their experience how the maximum of families with the minimum of income harmonizes.

If the respected and active convenor of the Home Mission Committee is anxious for additional work in connection with his office, the Committee have simply to grant the prayer of the Wellington Street Church, and 120 similar petitions will be forwarded to his address within three months. I regard such a petition in the circumstances, very much out of place, and have no doubt on reflection, will be regarded as such by the petitioners.

The funds contributed for Home Mission work is aided to a certain extent by those congregations whose pastors receive \$600 of stipend and under, and yet, with that fact before them, the 58 families in connection with the Wellington Street Church in their simplicity ask some 120 congregations to do for them what they ought to do for themselves.

The idea of a Home Mission Fund as understood, is to support missionaries who are sent into districts lately opened up, and furnishing the settlers with the means of grace until they are in a position to help themselves.

Manitoba and the free grant districts are calling loudly for men and means, and the appeals of the convenor through the columns of your paper for more funds from time to time, that the mission work of the church might not be hindered, proves to a demonstration, that town congregations must not touch the children's bread.

I trust the time is not far distant when every minister within the bounds of the United Church shall receive not less than \$800 of stipend, but that will be only accomplished when the people realize a more thorough responsibility to God for His gifts, and the Church in its wisdom shall mature a plan for raising an endowment for supplementing all congregations whose minimum shall be under \$800.

The remarks of your correspondent "Justitia" are pertinent to the subject in question. Yours truly, G. A. P.

Can Anyone Tell?

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I notice an article in the Montreal Weekly Witness of the 16th inst., copied from the Alliance Journal, in which it is charged that the Governors of Dalhousie College, Halifax, rent part of their buildings for the sale of intoxicating liquors. It seems a somewhat serious charge to bring against these gentlemen, some of whom I believe are ministers of the Presbyterian Church.

One does not like to meddle with matters with which one ought not to meddle; still, there does seem to be an opportunity for some one to rise and explain. The dishonour of one section of the church is the dishonour of all, and as Dalhousie College is generally understood to be largely under Presbyterian control, Presbyterians generally may be excused if they manifest some interest in this matter. Will some one explain? Yours, etc., Thorndale P.O., Mar. 18, 1876. H.

THE Rev. Dr. S. I. J. Schereschewsky, who has been fifteen years missionary in China, has translated the Bible into the Chinese dialect, has been constituted by the American Episcopal Church a Bishop of the province of Szechuan.

Home Mission Fund.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—You have in your valuable paper given us various letters and articles on the Home Mission Fund. Your columns could be easily filled with complaints and grievances about it. But what would that avail? Strike at the evil at once. What is it? Maladministration. Whose fault is it? Partly that of the Home Mission Committee, and partly that of Presbyteries. How that of the Home Mission Committee? Because the money of this fund was not originally intended to be given for supplementing congregations, except for two or three years, and the Committee should not continue to give the money of this fund to congregations after such a term of years, without at least submitting such cases to the Assembly, and make them special by a commission of Assembly. This Fund was specially designed for the Home Mission work of the Church, and not for Presbyteries? Because Presbyteries command for aid congregations that have no proper claim to it; and worse than that, they do not look sharply after such congregations and make them give up the supplement after getting it for a reasonable time. Many, many congregations, when once they get the tent of the fund in their mouth, continue to suck at it till they get hoary in years, like babies sucking their mothers till they are men. Hundreds and thousands of the precious money of the Church are squandered or misapplied, we have reason to believe in this way.

What are the evil results of this? They are legion, but we will only mention now a few of them.

1. We are getting any number of weak congregations on our hands, and the clamor for more is increasing.

2. Many continue getting supplements, or sucking at the tent of the Church, when they ought to be self-supporting.

3. Neighboring congregations and money-men are witnessing the conduct of such, and refuse to contribute. They say, "they are as able to support ordinances as we are, or such get only aid for convenience sake, and it is only money misapplied." We will not contribute.

4. It induces indolence and illiberality. Let men of years go and work, and not hang on their mother's breasts. Let congregations who may and can support themselves do it, or let their perfect infancy—inability—be fully proven and appear. If they are dwarfs let it be seen. But if they have proportions like their congregations that are self-supporting, let not full grown men call themselves either dwarfs or babies!!

But what is the remedy for these evils? Cut off the supplemented congregations from aid as soon as possible, and limit this fund to the Home Mission exclusively. Let no congregation, as a rule, be supplemented. Aid, and supplement stations till they are self-supporting, and till they become self-supporting congregations, and then you will have a check and a spat, that are needed when the love of money is the root of all evil, and that will act healthfully and prosperously. The contributions of congregations, and donations, will then also increase, and there will be more peace in Presbyteries and justice done to the people. This or a general Sustentation Fund. But we predict the failure of a general Sustentation Fund on this side the Atlantic. Let us then have the other, and not lose time and money and work, which ought to be promptly secured and utilized in the cause of God and the Home Mission Work. HOME MISSION.

March 27, 1876.

Supplements—A Mild Protest.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Another word about the business to be transacted at the approaching meeting of the Home Mission Committee. A new thought has been suggested by the report of the Presbytery of Paris in the PRESBYTERIAN of the 17th inst. An application is to be made for a grant of two hundred dollars on behalf of Wellington Street, Brantford; in other words—just to be supplemented up to \$800. Perhaps it will be granted. In connection with the former Canada Presbyterian Church supplements, in Ontario, were granted up to \$800, Lindsay, Meaford, Amherstburg are examples. It is the honest conviction of the writer that there is no good ground for the distinction which has been made between congregations in the towns and large villages, and those in the rural districts. The country minister pays as much for food, fuel, and clothing as the minister in the town. We speak now only of such places as those mentioned above—not of Toronto and Montreal. Why should not Fenelon Falls and Lakeside be put on a similar footing with Lindsay? Why, especially in view of the fact that a horse is needed in each of the former, but not in the latter place. A horse cannot be kept at a less expense than \$100 per annum. I know it is sometimes said that a large supplement is needed in order to give the people a minister above mediocrity. In reply we would say that if the people must have a minister above mediocrity, they themselves should pay for him. Home Mission monies have not been contributed for any such purposes. Again, it is not true that the ministers in the rural districts are below mediocrity.

JUSTITIA.

THE Purchase judgment, which is now called the Law, is not obeyed either by the Archbishop of Canterbury or by the Archbishop of York. The only English Bishops who have complied with it, are the Bishops of London and Ripon, who, when at their Cathedrals on one of the Sundays that has an active and proper preface, use a purple velvet cope.

THE new buildings for Miss Arnot's schools at Jaffa are now completed and occupied. 14000, have been contributed towards their erection, but this is scarcely what is required to pay off the loan, which Miss Arnot was obliged to advance from her own property.